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from the author.

Birmingham

AN

ADDRESS

ON THE EARLY SETTLEMENT OF THE
VALLEY OF PEQUEA.

DELIVERED BY

REDMOND CONYNGHAM,

AT THE LYCEUM CELEBRATION, FOURTH OF JULY 1842, AT PARADISE.

WITH AN APPENDIX,

CONTAINING A HISTORY OF THE PIQUAWS, WITH A NOTICE OF TANAWA,
AN INDIAN KING OF GREAT CELEBRITY.

TO WHICH IS APPENDED

ANECDOTES OF WILLIAM PENN, WITH THE NAMES OF THE EARLY
SETTLERS AND DATES OF SETTLEMENT.



Published for the Paradise Lyceum.

1842.

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ADDRESS.

LADIES AND GENTLEMEN—Delegates from the Philadelphia Lyceum; the Lyceum and Mechanics' Institute of the City of Lancaster; Delegates from the Lyceums and Literary Societies of the County of Lancaster;—Friends and Fellow-Citizens:

As the Representative of the Paradise Lyceum we return you our hearty thanks and grateful acknowledgments, for the honor conferred by attending and participating in this day's celebration.

Permit me to trespass for a short period, while I recall some of the early scenes of Pennsylvania History. Let me remind you of a man to whom Pennsylvania is as much indebted for her prosperity as any of her native citizens—William Penn. The ruling principle of every act of his life was Benevolence. A favorite and associate of Princes—he despised wealth and honors:—titles, rank and ostentatious display, for him had no charms. Youth of Pennsylvania, emulate his example: he was a model worthy of imitation. A Republican in principle: He wrote to his wife, "It is my wish that my sons should receive a good English Education—not that of a College—a College Education would unfit them for a country life, it is too apt to engender pride and vanity; a city life affords too many temptations to vice. I believe the life of a Farmer to be the one originally intended for man by his Creator." Such were the sentiments of William Penn.

He came not at the head of an army to plant his Colony—he attempted not with British Cannon to wrest this land from the rightful possessors of their soil, and drive them by the force of arms even into the Pacific. He came impelled by the noblest principle of his nature, to intercept the Indian on his path to the tomb, and lead him to everlasting life. It was not to establish an Empire that he desired to colonize Pennsylvania—no! a lovelier motive glowed within his bosom: Compassion stimulated him to make Pennsylvania an asylum where the oppressed from Europe might enjoy civil and religious liberty. He invited the Calvinist from Holland—the Lutheran from Germany—the Mennonist from Switzerland—the Huguenot from France—the hardy Mountaineer from Wales—Irishmen, suffering from tyranny—to settle in Pennsylvania.

Time admonishes me to be brief. Let me remind you of a name—a name justly dear to most of you—Mary Ferree. Mary Ferree was a woman of superior endowments. The religious wars of France had deprived her of husband and fortune: Confidence in God alone remained. Taking her children by the hand and raising her eyes to Heaven, "For these I wish to live, grant me this boon, oh! Heaven—my native land adieu forever." Armed with a spirit of resolution superior to her sex, she went to London, from thence to Kensington where William Penn resided, to be near Queen Anne, of whom he was deservedly a favorite. Madame Ferree made her wishes known to him: William Penn sympathized with her in her misfortunes and became interested

for her and her children, and next day introduced her to Queen Anne.

The Queen was delighted in thus being afforded an opportunity to display the natural feelings of her heart. Lodgings were obtained for Madame Ferree in the vicinity until a vessel was ready to sail for New York. The Queen ordered every utensil and article to be procured which might prove useful in the infant Colony for Madame Ferree.—This lady reached Philadelphia near the period when the cultivation of the vine was abandoned, and joined the Huguenots, who were then preparing to settle in the interior of Pennsylvania.

Among the distinguished Huguenots of France was the Chevalier De La Noue, eminent for his virtues—great in his afflictions. He introduced himself to William Penn, “Behold the last of a noble race, deprived of rank, estate, and family—once powerful, now destitute—I am alone, let me end my days in the land of Penn, where persecution can never reach me more.” William Penn received him into his family, and afterwards sent him to Philadelphia.

And now let me turn your attention to a youth of fourteen: His parents had perished in the religious wars which had desolated France—an orphan—friendless—he travelled through Holland—went to London—came to Kensington where he made known his intentions to William Penn. Alone? oh no! he had one companion—it was his consolator in Europe—it was his comforter in Pennsylvania—that companion was his Bible. That young lad was Isaac Le Fevre. That Bible is still preserved by the family of Le Fevres as a most precious relic.

Some of the Huguenots settled on the Schuylkill, near Philadelphia, where they had a vineyard. Not far distant another attempt to cultivate the grape was made by De La Noue, Le Fevre, Dubois, Boileau, Larroux, &c., &c.

Now let me change the picture.

It was on the evening of a summer’s day when the Huguenots reached the verge of a hill commanding a view of the Valley of the Pequea; it was a woodland scene, a forest inhabited by wild beasts, for no indication of civilized man was near; scattered along the Pequea, amidst the dark green hazel, could be discerned the Indian Wigwams, the smoke issuing therefrom in its spiral form: no sound was heard but the songs of the birds: in silence they contemplated the beautiful prospect which nature presented to their view. Suddenly a number of Indians darted from the woods—the females shrieked—when an Indian advanced, and in broken English said to Madame Ferree, “Indian no harm white—white good to Indian—go to Beaver our Chief—come to Beaver.” Few were the words of the Indian. They went with him to Beaver’s cabin, and Beaver, with the humanity that distinguished the Indian of that period gave up to the Emigrants his Wigwam. Next day he introduced them to Tanawa, who lived on the great flats of Pequea.

And who was Tanawa?

The friend of William Penn, who had not only been present but signed the Great Treaty.

This wood that Indian Hunter lov’d who went at break of day,
To track the wild deer or to tree the panther on his way;
Here once the humble Wigwam stood, and oft the sunset threw
His shadows o’er those Indian scenes, this forest only knew,

Here did the tribe still seek the shade, where not the sun peep'd through,
 To rouse the Council Fire, that oft did light yon hill so blue
 Then draw the hickory bow, and make the whole welkin ring;
 As with a bound an arrow springs, forcing the air to sing.
 There stood his cabin, where spread the Sumach's foliage to the air,
 In the dark hazel shade the children oft did love to nestle there.
 Then would the skilful Indian take his dart, and where yon ripples play,
 Strike at the glistening trout, beneath the Alders bank of bright Pequoa.
 Yon Western cloud that shakes the air with thunder, bodes the coming storm;
 The lightning's flash, displays the sterner grandeur of his Indian form.
 "I welcome thee," he cried, "thou arm of fire, strike—how nobly thus to die—
 Calm can I gaze on thee, howe'er sharp thy glance, thou shalt not quail my eye."
 And where is Tanawa, that noble Indian King?
 His bones repose with those of his Fathers, in the Indian Field at Paradise.
 Time shall roll on, and not a stone shall there remain to tell,
 Of the grave of Tanawa or the Wigwam of the dell.
 The Elm's rich foliage, shall throw its shade upon a whiter face,
 While near the spot that Warrior rests, a holy Church shall grace.
 Then Tanawa, tradition keeps, there cast the searching eye,
 To yon bright'ning grandeur of the western evening sky,
 Shall wake the thought of what he was, the noble and the free,
 When first the white man crost his path, from land beyond the sea.

The Indians believed that the spirits of their fathers shone in the splendid sky, at sunset; the Chief with exultation would point at nature's brilliant scenery and exclaim, "Behold the sun, how magnificent, surrounded with Indian Warriors; the moon may be splendid, the stars may sparkle, but far surpassing these in beauty, are yonder spirits of the sons of the Forest now sporting in the air."

Tradition has recorded no act of cruelty or treachery practised upon the white settlers by the Piquaws, but on the contrary of their kind deeds. Venison and trout they supplied the white settlers, getting a little milk in return. The Piquaws led peaceful and innocent lives; they had not then been contaminated by European vices. In 1718, the Huguenots were joined by the Mennonists.

Isaac Le Fevre married a daughter of Mary Ferree. One of the Ferree's was so much pleased with the character of William Penn that he became a member of the Society of Friends.

The wigwam has given place to the town—the cabin of the hunter has been converted into the substantial farmer's dwelling—the great forests are now cultivated fields—the surrounding country presents a beautiful picture, land in the highest state of cultivation;—and to whom are we indebted for this? To the Huguenot and the Mennonist, to the skill of the Farmer, and the industry of the Mechanic. Be assured, if happiness has a dwelling upon earth, it will be found in Lancaster County.

NOTES.—It is not a little remarkable, that the place where this address was delivered, was the first encampment and settlement of Mary Ferree. This was unknown to the speaker at the time.

The Wigwam of Tanawa, originally stood near the same spot.

"And not a stone shall there remain to tell." A pile of stones covered the grave of Tanawa.

"Yon hill so blue." The Welsh Mountains.

"A Holy Church shall grace." All Saints Church is erected on the Indian burial ground.

"Then draw the hickory bow." It was usual for the King to close the deliberations

APPENDIX.

The Huguenots.

France presented a melancholy spectacle during the period of religious warfare.—Her soil was stained with the blood of her children. The besom of destruction swept her luxuriant fields; her splendid palaces; her stately mansions, were now in ruins :—desolate was the Hall where mirth and music once resounded. Her silk manufactures were demolished. Inhabitants perished with towns and villages. The generous affections, the social sympathies, the enthusiasm of humanity were suppressed.

Amidst these scenes of misery, in the general calamity that distinguished that disastrous period, many a tear and many a sigh never met the eye nor ear of sympathy, and many a victim fell unpitied and unknown. The celebrated edict of Nantes granted to the Protestants security for their rights, but it was revoked by Louis the Fourteenth on the 23d of October, 1685. Their Churches were destroyed; their religious worship suppressed; eighty thousand persons emigrated and other nations became indebted by this measure to France for the fabrication of silks.

Many of the Huguenots, driven from France by religious persecution, sought refuge in Holland. They directed their eyes to the British Colonies in America, where the light of religious liberty began to appear, as an asylum where they might enjoy the conscientious exercise of their religion, free and unrestrained.

Many emigrated to South Carolina, but others preferred New York and Pennsylvania. A favorable impression had been made by learning the principles of free government which had been introduced into the new Colony by William Penn, securing to the settler his civil and religious rights. A delegation from Holland waited on him at London and were favorably received. William Penn offered them every inducement to a settlement; he recommended strenuously the cultivation of the vine, for which he considered the climate peculiarly adapted, also the manufacture of silk.

The mission on returning to Holland recommended an acceptance of the liberal offers of Penn.

In 1686 the Huguenots landed at New York. Some went to Esopus on the North River, others to New Rochelle, and some to Philadelphia. Vineyards were established near Philadelphia, one under the management of Andrew Doze, the other under the direction of the Chevalier De La Noue, who had connected with him Abraham Du-bois, Boileau, Larroux, Isaac Le Fevre, &c.

Among the sufferers in France at that eventful period was the family of Le Fiere or Ferree. John Le Fiere had married a woman of rare endowments, Mary Warrim-bere; their children were Daniel, Philip, John, Catharine, Mary and Jane. On the destruction of the Protestant Establishments, the family removed to Strasburg on the Rhine, then for greater security to Lindau, a walled town in Lake Constance on the borders of Switzerland; here they remained two years, but on the death of her husband, Mary went to Holland. The character of this lady was tinged with uncommon resolution and intrepidity; she had left the land of her nativity for ever; the tie of love of country had been rudely broken, and she resolved to seek the benevolent Founder of Pennsylvania. With this view, accompanied by her children, she went to London in the year 1704; from thence she visited William Penn at his residence in Kensington, where he resided to be near Queen Anne, of whom he was a distinguished favorite.

William Penn became interested for the unfortunate Mary Le Fiere, moved by the sad tale of her sufferings and the vicissitudes she had undergone; he received her in

of Council, by shooting an arrow from a bow of great power.

Beaver's cabin stood at the bottom of the Hill, at the spring, the principal source of Beaver creek.

The Piquaws were of the Algonkin Tribe of Indians, and were frequently called Delawares by the Europeans.

"How nobly thus to die." The Indians were of opinion that to die by lightning, was death by the special favor of the Great Spirit. Such a death was rather courted by them than avoided.

his house, introduced her to the Queen, who commiserating her condition promised her aid on emigrating to the "Land of Penn." William Penn procured lodgings for her in the vicinity, where she remained until "the Vessel bound to North River" was ready to sail with Emigrants. The Queen provided ploughs, harrows, axes, hatchets, saws, hand mill for grinding corn, &c. &c. Mary Le Fiere arrived at New York about eight months afterwards, and first visited Esopus, then went to Philadelphia, taking with her letters to William Penn's Agent, with a grant for two thousand acres of land; she found the Huguenots dissatisfied with their situation, the vineyards not proving profitable, which they resolved to abandon and join Madame Ferree in the proposed settlement among the Piquaws, whose King had been a favorite of William Penn, and the location was strenuously recommended to Mary by the kind Agent of Penn.

The Sun had gilded the western horizon when the little band of Emigrants reached the verge of the hill which commanded a view of the Valley of the Piquaws. The foliage of the forest was rich and diversified. There was something singularly beautiful and picturesque in the disposition of the Indian Cottages amidst coppises of luxuriant hazel extending around far and wide. The great flats of Pequea, on which King Tanawa resided, presented the appearance of a cultivated meadow, surrounding the several Indian Cabins. All was stillness, not a sound to disturb the general tranquility; smoke in spiral columns ascended from the Cabins.

Suddenly a group of Indians stood before them; the fears of the Emigrants were soon dispelled, for in broken English one of them bid them welcome, and offered to conduct them to the dwelling of Beaver, their Chief, whose wigwam was at the base of the hill, there they were kindly received by Beaver who gave up his cabin for their accommodation, and then went to inform King Tanawa of their arrival.

If a child was lost, the Indians restored it to its parents. In the absence of the men, if an Indian entered the cabin of the settler, the women had no fears. The Piquaws supplied the infant settlement with provisions. The Indians never indicated either fear or jealousy of the whites. King Tanawa gave the settlers a kind reception. The Indians delighted in narrating the prowess of Tanawa in fighting, his skill in hunting and his wisdom in Council. He died a few years after the Huguenots settled among them and they attended his funeral. He was buried on "La Fayette Hill," near Paradise.

The Indian children took their earthen vessels to the European Cabins and received in exchange for venison a little milk.

The Indians bruised or pounded corn in stone utensils of rude construction, which they afterwards mixed with water and baked in ashes.

The Piquaws became attached to the Huguenots and afterwards to the Mennonists. They valued themselves on their skill in physiognomy, for whenever they met a white stranger, they would either shake him cordially by the hand or turn away into the thicket. "They knew every white face could not be trusted, they could see treachery in their eyes and on their lips."

The Indians supplied the whites with provisions. Such were the Piquaws in the infancy of the Colony before they were corrupted by the vices of Europe.

The great flats of Pequea were natural meadows on which grass grew luxuriantly, which proved a great source of comfort to the new settlers.

Isaac Le Ferre was born in 1669, and in 1686 came to Philadelphia from Esopus. He married Catharine Ferree soon after her arrival. Philip Ferree married Leah, daughter of Abraham Dubois.

One of the Ferree's was so much impressed by the character of William Penn, and the religious principles which directed him through life, that he connected himself with the Society of Friends, conforming to their peculiar forms and habits.

Mary Le Fiere or Ferree vested in Trustees a piece of land near Paradise as a burial place for the use of the settlement. It is neatly walled and kept in good condition by the neighbors, whose ancestors repose within its limits.

The name of Mary Ferree will long be held in grateful remembrance by her numerous and warm hearted progeny.

John C. Lefevre, Esquire, has in his possession a large Quarto Bible which Isaac Lefevre brought with him from France. Mary Le Fiere or Ferree took a present from the agent of William Penn to Tanawa, and thus secured his friendship.

New Rochelle, a town in West Chester County, State of New York, situated about twenty miles north east of the City originally settled by the Huguenots.

KEITH'S COPPER MINE.

Situate in Bart township, Lancaster County. Sir William Keith on being informed that some Marylanders had opened a Copper mine within the limits of Pennsylvania, resolved to take possession of it in 1719, and set men to work in it without any authority from the proprietary.

The proprietaries interfered, and Sir William after great expense was compelled to abandon the undertaking.

INDIAN WORK SHOPS.

South of Williamstown near Georgetown. The Indians made a variety of stone utensils, some for mashing or pounding corn, others for holding honey which they obtained in the woods, &c. &c.

LEAD MINES.

Sir William Keith endeavored to prevail with the Indians to discover the location of the Lead mine but without success. The Piquaws would not reveal its location.

The Piquaws.

COMPILED FROM ORIGINAL DOCUMENTS.

The Piquaws or Piqua Indians were of good height; men six feet, women five, well proportioned, black hair, noses varied, some roman, others aquiline, teeth white, black eyes, clear and bright; features prepossessing, sight and hearing wonderfully acute, healthy, vigorous, and muscular, yet active, impatient of restraint, moderate in eating, patient in suffering, grateful, unsuspicious, social yet serious; breach of faith was on detection punished by death, constancy was a duty, not a merit, their actions were influenced by a noble disinterestedness of purpose. Tradition has left no blemish on their character, but on the contrary, the innocence of their lives, the simplicity of their manners and their friendly disposition.

The wigwams were scattered along the banks of the Pequca, every wigwam or town was governed by a Chief, they were all under obedience to Tanawa, their King, who resided at the wigwam in the natural meadow at the great flats. Tanawa had known William Penn, and called him the "Indian's Friend," and frequently reminded the white settlers of the promise made by William Penn, their great Father from the wide waters, at the great Treaty, when they intruded upon his rights.

They had no records. The women possessing imagination preserved in their memories notices of passing events, which they communicated in figurative language to their children.

They were hospitable and respectful to the white stranger: They possessed a natural civility of manners.

The Huguenot from France, the Mennonist from Switzerland, the Lutheran from Germany, the Calvinist from Holland, the emigrant from Wales, mingled with the Indians in their amusements of hunting and fishing without a fear.

Pennsylvania was the asylum of Indian Nations driven from the South by the cupidty of the whites, to seek a resting place within her borders. Two centuries before the landing of William Penn, not an Indian was to be seen within the borders of the Counties of Lancaster and Chester as at present constituted. The Piquaws came into Pennsylvania about the year 1630. The Tribes united in war, under Tan-a-wa their King.

The Chiefs of Tribes assembled at the Council Fires, the King presided, the women recorded in their memories the transactions.

A speech of Tan-a-wa or Wa-was-sin is still preserved.

"The great Spirit gave thee life—it was his gift—you owe it to him—one day you must return it—despise not the old Chief—he has had practice—remember his counsel—he was the hardy tree of the forest—you—the tender sapling—pursue the wolf—tree the panther—harm not the white face—keep your arrows for the bears—when the white face seeks your cabin—warm him with your fires—give him venison when hungry—if he wakes you with the long gun—let not your eyes close until your arrow speaks the Indian death quiver.

The great Chief of the pale faces—he came from the great water—we met in Coun-

ed—we had our talk—he gave us hunting ground—we exchanged wampums—we made a Treaty—it is to last as long as the tree shall stand or the water flow.”

This speech has no date but tradition tells us that William Penn made a great Treaty with the Indians at Shakamaxon. The mention of the Tree and Water seem to favor the belief that the Elm and the Delaware were meant by Tanawa.

TANAWAH.

See “Star in the West,” pages 178—179. “I am come in the name of O-c-a, (Yohewa,)” page 104. “A-no-wah.” The words Yohewa and Anowah seem to imply a title given to the King by the Indians, as Tanawah was applied to the King of the Piquaws in the same sense as we use Excellency when speaking of the President.

INDIAN LANGUAGES.

“One very great difficulty has presented itself for putting down the names of things on paper. I have ascertained the same word is pronounced different ways, similar enough to be understood by the Indian addressed, but if written by Europeans a variation will occur sufficient to render the meaning indistinct.”

INDIAN MISSIONS.—HOW WAS AMERICA PEOPLED?

That North America was once united to Japan and Japan to Asia, has been proved by Navigators, by which man and those animals peculiar to a northern latitude passed into America. The celebrated De Bauch ascertained by soundings that a chain of islands and shoals running from the most easterly point of Brazil, to the most westernly coast of Africa, show a connection once to have existed of a narrow Isthmus, by which man and animals peculiar to a warm temperature may have entered South America.

It is therefore probable, that North America was originally settled by the descendents of Magog, and South America by the Canaanites, who were driven from Asia by Joshua the son of Nun.

PIQUAW TRADITION.

ORIGIN OF MAN AND WOMAN.

“The great Spirit planted on the earth man and woman—the great Father of the Indians died—his spirit is the sun—the great Mother of the Indians followed his path—her spirit is the moon—she offended the great spirit—she was separated from the sun forever—she shines at night.

When the sun is obscured the spirits of the Indians weep—tears fall—rivers overflow and tender plants bow down their heads.”

HINDOO AND EGYPTIAN.

The Architecture of the Hindoo and the Egyptian are similar. Their enclosures—their excavations—their sculptured ornaments—their mechanical contrivances denote a common origin.

The works of art in Nubia, in Egypt, in Ethiopia, in India, prove this fact. The Hindoos, Egyptians, American Indians and the Blacks of Africa introduced into their worship figures of animals, these were venerated, and the same superstitious belief was extended to the other imaginary deities.

The Chaldean and the early Oriental Nations referred all effects which they did not understand, to the direct agency of a good or evil spirit.

These presided over trees, rivers, mountains and animals.

The same belief existed among the Indians.

The most ancient, was the worship of the heavenly bodies.

An indistinct notion of a Supreme Being prevailed from a period a little subsequent to the deluge, to the calling of Abraham.

The Babylonians, Egyptians, Assyrians and Hindoos agree in the Creation, the Deluge, the dispersion of the human race, the institution of laws and religion.

The Egyptians and the Chaldeans had the same early acquaintance with the arts and sciences; these were derived, when as one family, from the same source.

The more we investigate, the more will we be convinced of a common origin. What-

ever may be the diversity of colour, language, customs, sufficient resemblance remains to denote that they all descended from Noah.

The following description of the present savages of Asia, may be interesting to those who are desirous of information.

SAVAGES OF ASIA.

"These are divided into tribes, and these subdivided into hordes. Each horde is governed by a chief, and these again in a tribe owe allegiance to a superior. They like not the restraint of houses. They all repose in family groups, around large fires, to keep off noxious insects and wild beasts. They cannot be trained to cultivate land. They extract a liquor from the palm for drink, and are fond of wild fruits and honey. They exchange skins, wood, game, &c. for copper rings, glass beads or rice."

Compare the foregoing picture of savage life in Asia, with that of the American Indians.

The Piquaw in fishing or hunting, always believed he was attended by the Good or Evil Spirit in the form of a land or water animal, and as he was more or less successful, so did the Good or Evil Spirit preponderate.

TRADITIONAL ANECDOTE.

A wife of one of the settlers, accompanied by a child, went to pick black berries; the child wandered from her, the mother alarmed hunted in vain, finally she went to an Indian cabin, where she found an Indian lying on the floor, she told her story, the Indian rose, "saw," "saw;" for Indians use but few words; and accompanied her to the place where the child was lost, then putting his dog on the scent, in an hour the child was found sleeping near the root of a tree.

NOTE.—The history of the Indian Tribes is involved in perplexity and their origin rendered uncertain and obscure from the names given them by writers who did not understand their language sufficiently to report them with accuracy. The Indians expressed themselves figuratively, with remarkable sententiousness. Few therefore, were the interpreters, who could explain them literally.

When Tanawa was asked by a member of Council, whether his tribe belonged to the Five Nations—he replied—"Once we were free in the forest like a deer, now like a panther we hide in the thick branches of the cedar—we were a tribe of a powerful Nation—we pay tribute to the Five Nations—they gave us their name—we were not of their Nation."

"Are you Delawares?"

"The Delawares were a tribe of the same great Nation—Your people call us Delawares—we are Paquaws." A Delaware King was buried not far from Tanawa, over whom was placed an immense pile of fire stones. Thus was the grave of a King always distinguished.

It must be borne in mind that Tanawa had sold the Land to William Penn, therefore he threw no impediment in the way of the Huguenots when they made their settlement.

Madame Ferree had a grant of two thousand acres.

Daniel Ferree had a promissory grant of two thousand acres.

Philip Ferree married Leah, the daughter of Abraham Dubois, and was presented with the grant held by Dubois for two thousand acres.

Isaac Le Fevre held a grant for two thousand acres, and also obtained an additional grant by his marriage with Catharine Ferree. Their son was the first white child born in the Valley of Pequea.

HISTORICAL ANECDOTE.

"A number of Indian Chiefs were on their way to Philadelphia to visit their "Great Father," General Washington, from the Ohio. Ten miles east from Lancaster, where a spring crossed the road, they suddenly left the road to the great surprise of the interpreter and government agent. On being asked by the agent their intention, they informed him, many of their tribe had been buried there and their King and chief warrior, whose grave they wished now to visit."

The Indian field where Tanawa was buried is that distance from Lancaster. It must have been the grave of Tanawa, King of the Piquaws, or that of the Delaware King, which was the object of their visit.

ANECDOTE OF WILLIAM PENN

A landed proprietor in Great Britain, who admired the character and habits of the Society of Friends, came to Philadelphia, where the following conversation occurred—
 “Friend Penn, what would you advise me to do, how can I assist you in your settlement?”

“Friend, I would have no Idler in the Colony, every man has his calling, let each man assist each other, he who possesses the most means with the inclination can do the most good.”

“I have lived heretofore on my estate as a plain country gentleman, what can I do?”

“My dear friend, be a merchant, buy a ship, bring from Europe necessaries of life for our Colonists, and barter them for skins, &c. with our Indian traders. I said necessaries, for Jamaica spirits would prove destructive to our interests.”

The gentleman became a merchant and owner of a ship, at the recommendation of Penn, but after the death of Penn, returned to Great Britain.

NAMES OF SETTLERS WITH DATE OF SETTLEMENT.

Benjamin Witmer, Lightner, Eshelman, Herr, Marshe, Espenshade, Eby, Hershey, Denlinger, Baer, Groff, Graef, Zimmerman, in 1718. Ellmaker, 1720. Souder, 1719. Kintzer, 1721. Miller, 1720. Frantz, 1720. Musselman, 1722. Hoare, Jenkins, Jones, Williams, Morgan from Wales in 1719. Jacob Shartz in 1726. Eckert in 1725. Peter Leaman, 1727. Breckbill, 1725. Hamilton, Sample, Boyd, M'Ilwaine, M'Canley, Dunlap, 1728. Slaymaker, 1718. Henderson, 1726. Hesse, 1720. Kanig, 1718.—Keneagy, 1718. Reynolds, 1728. Beck, Becker, 1718. Caldwell, 1728. Baltzar Baschoar, 1734.

A number of Irish Emigrants settled early on the Hazel land, made ditches and planted hedges of privet for fences from the want of trees. They mostly removed to the southern part of the county, where they formed what was called the Scotch Irish settlement, having disposed of their improvements on the Pequca to the Germans.

PARADISE. *Senica*

This Village received its name in 1796, from ~~Abraham~~ Witmer, Esquire, the Proprietor, and is at present held by the family.

Senica ~~Abraham~~ Witmer was a lineal descendent from Benjamin Witmer.

Paradise is the only post town of that name in Pennsylvania.

PEQUEA VALLEY IN 1754.

EXTRACT FROM A LETTER OF GOVERNOR POWNALL.

“I passed through the hills over a rough road, six miles and a half to the widow Caldwell's at the Hat, and then entered the beautiful Valley of Pequca.

The Vale is formed by the Valley Hill, on the South, and the Welsh mountain on the North. My next stage was six miles and a half to the Red Lion, then to Conestoga a large stream four miles, thence to Lancaster, two miles.

Lancaster is a wealthy and thriving town, about five hundred inhabitants, manufactures saddles, pack saddles, guns. Indian traders, stocking weavers.

Pequea afforded a pleasant prospect—a rich landscape—farm houses surrounded with apple and peach trees. The farmers, proprietors, not tenants. On every farm a lime kiln, and the land adapted for the best of wheat. On inquiry, the finest farms are all owned by Switzers.

Land or farms sell readily at three pounds an acre. On the east side of the Hills at five pounds per acre.”

LYCEUM CELEBRATION, OF THE FOURTH OF JULY, 1842, AT PARADISE.

The exercises commenced in the Presbyterian Church with a prayer by the Rev. Mr. Barr.

John W. Forney Esq., Delegate from the Mechanics' Institute, addressed the numerous Audience, "on the Intellectual Movement of the Age."—[Sacred Music.

Joseph C. Passmore, Esq., Delegate from the Lancaster Lyceum—an address on our "Constitutional History."—[Sacred music.

Dr. John Leaman, Delegate from the Paradise Lyceum—subject of his address—"The Natural Beauties of our Country."—[Sacred music.

Prayer—by the Rev. E. Y. Buchanan.

The exercises in the Church having been concluded, an adjournment took place to the woods on the Pequa, where the Committee, Messrs. John F. Steele, Joel L. Lightner, Joseph H. Lefever, George K. Witmer, and Samuel F. Foster, had provided a platform and benches for the continuance of the exercises, and the accommodation of the Company.

The Declaration of Independence was then read by Adam K. Witmer, Esq., of the Paradise Lyceum.

Philip A. Cregar, Esq., Delegate from the Philadelphia Lyceum, delivered an address "on the Day celebrated by Lyceums." Mr. Cregar concluded by offering the following Resolution which was read and unanimously adopted:—

Resolved, That we deem it highly expedient, and most heartily recommend the formation of a Lyceum in every county, township, and village throughout our State, and every other State in the Union.

George W. McElroy, Esq., a member of the New Holland Lyceum, then addressed the numerous assemblage by request.

Cyrus Whitson, Esq., a Delegate from the Bart Lyceum, offered the following Resolution, which was read and unanimously adopted:—

Resolved, That it be recommended to the Philadelphia Lyceum, Lyceum and Mechanics' Institute of the City of Lancaster, and the Lyceums of Lancaster and the adjoining Counties, to celebrate the 4th of July, 1843, in Paradise, thus presenting another opportunity for every Lyceum to be represented and to partake of that rational enjoyment which now gladdens and illumines every countenance.

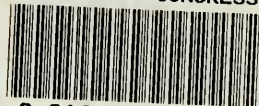
The President of the Paradise Lyceum gave a brief historical sketch of the early settlement of Pequea Valley. The company then partook of a substantial and plentiful repast, supplied by the Ladies of Paradise and its vicinity. Songs, afterwards, on the banks of the Pequea, finished the amusements of the day, one of which was written by Benjamin G. Herr, Esq., for the occasion, which was received with great enthusiasm. There were upwards of four hundred persons present, and nothing occurred to mar the harmony, or disturb the festivity of the day.

DELEGATES.

PHILIP A. CREGAR, Esq.	{ Phila. Lyceum.
DAVID WEBSTER, Esq.	{
J. C. PASSMORE, Esq.	{ Lancaster Con-
JOHN W. FORNEY, Esq.	{ servatory of
DR. J. K. NEFF,	{ Arts and Scien-
JOHN COX.	{ ces, and City
CHARLES BRESSLER,	{ Lyceum.
JOHN W. FORNEY, Esq.	{
PETER McCONOMY,	{ Mechanics' Institute.
REV. MR. TIMLOW,	{
SYLVESTER KENNEDY, Esq.	{ Salisbury Lye'm.
JOSEPH WIGGANS, Esq.—Ephrata Lyceum.	
CYRUS WHITSON, Esq.—Bart Lyceum.	
MR. A. L. CUSTER	{
GEORGE W. McELROY,	{ New Holland Literary Society.

The names of the Delegates from the Lyceums of Strasburg, Columbia, Mountjoy and Sadsbury, were not presented. The Rev. Mr. Timlow, who was to have delivered an address, was prevented by indisposition.

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